

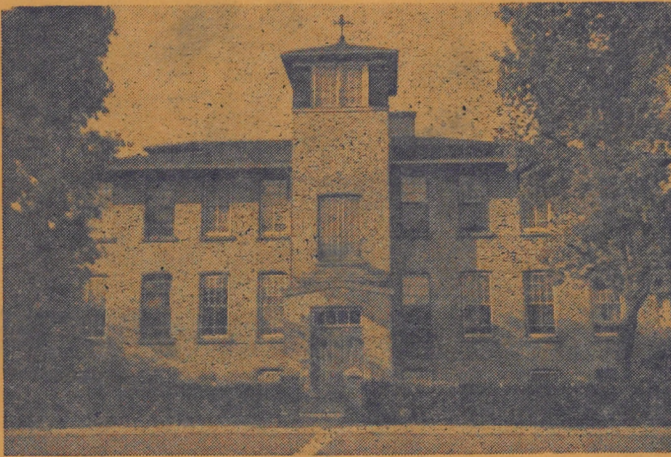
# Youth

VOL. 10, No. 4.

Edmonton, Alberta.

April 1954.

## **St. Nicholas School, Winnipeg**



## **A Praiseworthy Achievement**

Youth . . . The Golden Age of Opportunity

## ЮНАЦТВО

Орган

Українського Католицького Юнацтва  
(УКЦО)

Педагогічне Колегія

Річна передплата — — — — \$1.00

Ціна одного числа — — — — .10

## YOUTH

Organ of the

Ukrainian Catholic Youth  
(U.C.Y.)

Edited by Press Committee

Subscription: \$1.00 per year.

.10 per copy.

Authorized as Second Class Mail, Post Office Department, Ottawa.

Editor-in-Chief — Tony Caruk, B.A.

Co-Editor — Martin Bodnar.

Assistant Editor — Mike Hawrylecko.

Contributing Editors:

Fr. Maluga, C.S.s.R.,  
Yorkton, Sask.

Fr. Skwarok, O.S.B.M.,  
Edmonton, Alta.

Brother Methodius, F.S.C.,  
Saskatoon, Sask.

Mervin Hrechka, Yorkton, Sask.

Myros Kmita, Sudbury, Ont.

M. Luchkovitch, Edmonton, Alta.

Also included on the Editorial Staff are both the Provincial and Local Press Correspondents.

Address All Correspondence to

## YOUTH

10967 - 97th Street, Edmonton, Alta., Canada.

Український клінерс в Едмонтоні вичистить  
ваш одяг найкраще

**Clean - Rite Cleaners**

9546 - 111 Ave.

Phones 71355 - 782666

І. Боцюрків і В. Гардзилевич, власники.



---

---

10967 - 97 Street

# Youth

Edmonton, Alta.

---

---

---

---

THE NATIONAL MONTHLY FOR UKRAINIAN CATHOLIC YOUTH

---

---

## A New Lease On Life

What more inspiring and joyous occasion is there than to attend Mass on Easter Sunday and to join the congregation in singing that wonderful and uplifting hymn "Christ Is Risen." What better way is there to commemorate one of the greatest acts of kindness and love bestowed upon mankind? Christ allowed himself to be crucified to atone for the sins of man and to bring him eternal salvation. On the third day, just as was prophesied, He arose from the dead to offer final proof of His Divinity. What better reason have we to rejoice than to remind ourselves of this blessed event.

By the time Easter has arrived, most of us have been fortunate enough to have attended a Lenten Retreat to help us examine our conscience more clearly, thereby making a good confession. Those not so fortunate have at least fulfilled their obligation, as Catholics, to go to Easter Confession and Communion. Being pure in heart, after receiving Communion, why not let us take this opportunity to resolve that henceforth we will strive, to the best of our abilities, to keep away from sin and to lead good Christian lives. With the moral and ethical values of many modern youth at such a low ebb, it is very necessary for someone to be courageous enough to show that moral principles are still important in our present day society. We need only to look around us to observe the actions and reading habits of many modern youth, and to listen to their conversation, to realize how much further and further away from God so many people are drifting. How can we expect to have peace and happiness in the world if it is corrupted with sin.

However, it isn't enough simply to denounce someone for being morally lax. Actions speak far louder than words. Let us, the Ukrainian Catholic Youth, take the initiative in showing others that there are many persons who still believe in leading good Christian lives.

The Easter season is indeed a very appropriate time for us to turn over a new leaf and to resolve that our new lease on life will be more satisfying and rewarding than ever before.

—EDITOR.

## EASTER GREETINGS FROM OUR SPIRITUAL LEADERS

### ХРИСТОС ВОСКРЕС!

Дорога Наша Молоде,

З приводу світлого празника Христового Воскресення, засилаємо нашій Дорогій Молоді Канади щирі бажання живо відчувати й вповні пережити ті духовні правди, що їх світові голосить Христос-Побідник. Зокрема, з глибини серця бажаємо, щоб наше Дороге Юнацтво Канади закріпило в собі в цьому воскресному часі свої великі християнські ідеали вірності й пошвяти Господу Богу, своєму українському народові й Канаді.

При тому молимо Пречисту Діву Марію, що Їй посвячений цей 1954 рік, заопікуватися в окремий спосіб нашою молоддю в Канаді й вести її шляхом Свого Сина аж до остаточної перемоги.

З радісним "Христос Воскрес", засилаємо Всеукраїнській Управі УКЮ, всім його Дієцезальним і Місцевим Управам, як теж всім його членам, наше Архиєрейське благословення.

Вінніпег, дня 25-го березня 1954 р.

† КИР ВАСИЛИЙ ЧСВВ, Архиєпископ

† КИР МАКСИМ ЧНІ, Єпископ-Помічник.

### ХРИСТОС ВОСКРЕС!

Хвальна Управо!

З нагоди Світлого Празника Христового Воскресення пересилаємо найщиріші наші святочні бажання Домініяльній Управі, Дієцезальним Управам, всім Відділам та Членам Українського Католицького Юнацтва. День, в якому Христос, наш Бог і Спаситель, переміг смерть і повернув до нового прославленого життя — це день радості, бо він символізує перемогу добра над злом. Нехай Воскреслий Христос подасть Вам, Дорогі Юнаки та Юначки, силу і витривалість у праці над удосконаленням Ваших душ і характерів.

Зокрема пересилаємо наші бажання всім ревним працівникам в Редакції та Адміністрації "Юнацтва".

Засилаємо Архиєрейське благословення

† АНДРЕЙ, Апостольський Екзарх  
Українців Католиків Саскачевану.



## УКРАЇНСЬКОМУ КАТОЛИЦЬКОМУ ЮНАЦТВУ З НАГОДИ ВЕЛИКОДНЯ

Великдень — це празник нашої перемоги.

Перемоги правди над ложю, чесноти над гріхом, світла над темнотою, добра над злом.

Життя віруючої людини повне різних перешкод, труднощів і несподіванок.

Організаційне життя Українського Католицького Юнацтва, в поширенні організаційної сітки по всій Канаді, нераз стрічалось із браком розуміння його.

А проте Воскресший Христос із приходом Великодніх Свят дає для всіх нас запоруку, що всі труднощі й перешкоди будуть усунені, й остаточна перемога буде по стороні Бога та Його діла.

З Великоднем для Домініяльної Управи, Дієцезальних Управ, місцевих Відділів, всіх їх членів та їх офіційного органу "Юнацтва" багато рясних ласк і великої великодньої радості якнайщиріше бажає

† НІЛЬ, Єпископ.

Едмонтон, 1-го квітня 1954.

## ДОРОГА МОЛОДЕ,

Хвальне Українське Католицьке Юнацтво,

З Празником Воскресення Христового вітаємо Вас словами найбільшої радості: "Христос Воскрес". Ці радісні слова привіту нехай вливають і в Ваші молодечі душі вогонь любови до добра і краси, вогонь жертвенної праці для цієї молодечої спільноти, "Українсьького Католицького Юнацтва", у якій Ви згуртовані працюєте. Нехай Воскресший Наш Спаситель обдаровує Вас повсякчасно своїми небесними ласками, нехай хоронить Вас перед небезпеками всякого зла, та кріпить на силах і здоров'ю у Ваших щоденних змаганнях. Нашою молитвою є, щоб Ваше життя напоєне правдами Християнської Віри та прикрашене всіми прикметами Християнських Чеснот було всерадісне і щасливе, як цей день, в якому Христос Воскрес із мертвих.

Пересилаючи Вам зі щирого серця ці мої бажання здоровимо Вас в Христі Господі

† ІЗИДОР, Єпископ.

# Easter Services

By Mervin Hrechka

Easter services are one of the most beautiful services in our Holy Rite. Beginning with the Lenten season the Church prepares the faithful by fasting, penance and Holy Communion for the "Feast of Feasts." From Saturday commemorating Lazarus' resurrection till Easter Saturday the services become more and more impressive. The more attention and devotion we put into these services, the better we understand the price Christ paid for our salvation.

The Sunday immediately preceding Easter is called Palm Sunday. It commemorates the triumphal entry of Christ into Jerusalem and the great reverence the people showed for Him by spreading their garments and boughs from the trees in His way. The entrance of Christ into Jerusalem was indeed solemn, but when we consider what happened a few days later, we are warned against the inconstancy of men, who today receive Christ with shouts of joy, but who, after a few days, will unite with the clamor of His enemies: "Crucify him."

Twelve Gospels are read in the evening of Holy Thursday in commemoration of the Passion of Christ, with twelve candlebearers in attendance. After each Gospel one of the candlebearers departs, indicating the manner in which the Apostles deserted their Master. After the twelfth Gospel has been read no bells are heard until Easter Morn, signifying our grief for Christ.

In the morning of Good Friday

the Royal Hours are chanted. In the evening Jerusalem Matins are sung before the "Plaschanytsia" or shroud representing the Body of Christ laid in the tomb. A guard of honor is placed around the shroud, signifying the guards which watched the tomb of Christ. When this service is over, the faithful express their devotion by approaching on their knees and kissing the shroud.

At dawn on Easter Sunday the Resurrection is solemnized. The priest incenses the "plaschanytsia" which is then carried in procession around the church three times. Finally the procession stops before the closed doors. The procession symbolizes myrrh bearing women and the closed doors denote that up to the time of Christ's Resurrection the kingdom of heaven was closed to people.

The priest then intones the triumphant song: "Christos voskre iz mertwykh, smertiyou smert po-prav, i souschem wo hrobich zywot daruvav." The people repeat this chant several times and finally the priest opens the door and the procession enters the church. The priest then lays the "plaschanytsia" on the altar where it remains until Ascension.

During Easter services the faithful approach the small table in front of the sanctuary and kiss the statue of Christ's Resurrection. The royal doors of the ikonostas are left open all week to show that God has been pacified and that the kingdom of

heaven is opened. At Mass the Gospel is read in several languages to announce to all nations the joyous message of Christ's Resurrection as

foretold by Himself and that someday we shall all arise from the dead to enjoy everlasting happiness with Him.

---

## U.C.Y. Of The Month

---

In every issue of our magazine we are going to select some local which is making an all-out effort to help the Youth, and we are going to designate it as the U.C.Y. of the Month. In our March issue we chose the St. Nicholas Youth Club as they were the first to rally to our call for Press Funds. This month the torch has been taken up by the Edmonton U.C.Y. locals. we have mentioned previously that subscriptions alone do not pay for even half the cost of our magazine and that a Press Fund is a necessity. May we hear from every local in Canada in this respect so that in short order we will be debt free and will be able to expand still further.

This month's honors are shared equally by the following U.C.Y. locals in Edmonton:

St. Basil's U.C.Y.;

Holy Eucharist U.C.Y.;

St. Josaphat's U.C.Y.

The splendid co-operation shown by the above clubs in their combined effort resulted in a contribution of \$140.00 to the YOUTH Press Fund. Following is a brief outline of how this remarkable accomplishment was achieved:

One evening in February a small group of U.C.Y. Executive members was called together for the purpose of organizing ways and means of

raising money for the Youth magazine. It was decided, by the Presidents and Executive members of each club, to sponsor a spring tea. Miss Josephine Bayduza, President of St. Basil's U.C.Y., Mr. Michael Boon, President of St. Josaphat's local central, and Miss Angela Koska, President of Holy Eucharist U.C.Y. of North Edmonton, showed splendid co-operation in making this event such a success. The sandwiches and pastry were supplied, free of charge, by the youth members from each parish. Miss Josephine Bayduza and Mr. Victor Bayrock were in charge of the short program which took place during the course of the afternoon. The program consisted of two items from each parish and was highlighted by a choir of the Children of Mary under the direction of Fr. Sloboda, O.S.B.M.

One point of interest which we would like to stress and which should serve as an incentive to everyone, is the fact that one of these clubs, Holy Eucharist U.C.Y., was just organized two weeks before the tea was held. Despite the many problems which a new club has to overcome, the members of Holy Eucharist U.C.Y. showed splendid co-operation and enthusiasm in doing their share to make the event a success. They assisted with the



serving, brought lunch, and contributed their quota to the program. As you see it does not take much to do great things. If a newly organized U.C.Y. can do so much towards helping the YOUTH, don't you think that every local could well follow their lead?

Distinguished guests were: His Excellency Bishop Neil Savaryn, Bishop of the Western Earchate of Canada; Mr. H. Boucurkiw, President of the Ukrainian Catholic Brotherhood of Canada; Mrs. George Woytkiw, President of the Ukrainian Catholic Women's League of Canada; Mr. Martin Bodnar, National President of the Ukrainian Catholic Youth; Rev. V. Shewchuk, National Spiritual Adviser of the U.C.Y.; Mr. Jerry Pryma, President of the U.C.Y. of Western Earchate; Mr. George Woytkiw, Ukrainian Catholic Brotherhood of Western Canada; Mrs. Mary Sawchukewich, President of the Ukrainian Catholic Women's League of Western Canada; Rev. Hradiuk, Spiritual Director of the Ladies' League of Western Canada; Rev. B. Sloboda, Spiritual Director of U.C.Y. of Western Earchate. Dr. V. Bayrock was Master of Ceremonies. Special thanks go to Mrs. M. Burtnik, President of U.C.W.L. of St. Josaphat's Cathedral, and Mrs. Lukawetski, President of U.C.W.L. of St. Basil's Parish, for their help in registering the guests.

Once again we wish to thank all those who in any way helped in making this such a great success. Without the co-operation of the U.C.Y. members and other Ukrainian Catholic Organizations, we could not get very far ahead with the pub-

lication of our monthly magazine, YOUTH.

Let's all get behind the YOUTH Press Fund and see if we can't make this the biggest and best magazine of its kind. Who is going to be next? We are sure that you would like to see your U.C.Y. local chosen as the Club of the Month and so designated in our next issue.

Let's hear from you real soon.

### An Age of Beauty

Everybody is talking about youth, and today there is much talk about the beauty of the human body. Physical beauty, after all is, as the summer fruit which is easy to corrupt. In many cases it is not a blessing but a curse. Physical beauty is skin deep, but there is one real and lasting beauty which is the beauty of the soul. What good is physical beauty if the soul is not beautiful with God's graces. What good is an apple with its rosy skin, if its heart is eaten away by worms? What good is a golden coffin, if it contains a decayed corpse? What good is a beautiful face of a person if his or her heart is stained by sin? Why, you can put a ton of paint on a garbage can, and you can pour a barrel of perfume on it, and it will look good, but it still remains a garbage can. It is not the beauty of the body that is pleasing to God; rather it is the beauty of the soul.

Husband: "I've got tickets for the theatre."

Wife: "Fine, I'll start dressing at once."

Husband: "Yes, do; the tickets are for tomorrow night."

# WHAT DO YOU THINK?

## ARE UKRAINIAN CATHOLICS SUPPORTING THEIR OWN PUBLICATIONS?

To begin with, let us refer to the February issue of the CATHOLIC DIGEST wherein they report the result of a nation-wide survey of the religious press in the United States. According to this survey, 44% of Catholics never read any Catholic publication regularly. In the U.S. alone there are 541 Catholic publications and half the Catholics never see any of them. The CATHOLIC DIGEST asks, "Is it the fault of the press or the fault of the people?" Then it goes on to state that, "Religion is an interesting subject. There is no aspect of living, no intellectual activity, no human endeavor that cannot be related to religion."

Just whose fault is it that the Catholic Press is so poorly supported by Catholics everywhere? Those of you who are interested in what is being published nowadays are probably aware that within the past few years some new magazines have reached quite a high degree of popularity. Do you know why? It's because they glamorize sex—the whole magazine radiates it. Their covers generally portray some woman flimsily or skimpily clad. During the rare occasions when a woman is not represented on the cover, there is a blazing heading about a feature article on sex. Does a magazine have to glorify sex in order to become popular? If it does, then we as human individuals who have the power to choose between right and wrong are certainly

headed in the wrong direction. The flesh is not the all-important thing, it is the soul that really counts and whose welfare should be considered first above all things.

What about the Catholic Press itself? Just what is it doing to achieve popularity? Although the main purpose of a Catholic publication is to aim at the religious and moral principles, it should have something in a lighter vein to give it more popular appeal. If every Catholic publication presented, in addition to the religious articles, something in a lighter mood such as a story or a novel with a moral twist to it, or something from drama in real life, then the chances are that more people would be subscribed and the religious articles would also get a wider audience.

What about our own Ukrainian Catholic publications in Canada, just how do they stand? Our Catholic publications in Canada number hardly more than a handful. Because of that we would expect them to have a large following. Would that this were so! Our Ukrainian Catholic Press in Canada is far from being on a sound footing. The fault for this lies both in the lack of response from the people themselves and in some cases in the attitude of the publication itself in the manner of its approach.

Take our own publication of the YOUTH, for instance. If we received the whole-hearted support of every Ukrainian Catholic Youth in Canada our circulation lists would increase a hundredfold. With a circulation like that we would be in position to

qualify for receiving National Advertising which would enable us to expand still further and bring you a better magazine than ever. This is an objective which we are striving for constantly and we hope and pray that you will rally to our aid in making the present booster campaign one of the largest in our history. We can and will accomplish what we set out to do only if we all work together. The future is bright. It's worth working for.

One of the main obstacles we will have to overcome is that of indifference. Recently a well-known Ukrainian Canadian who has achieved a large degree of success in his chosen career was asked to contribute a short article for the YOUTH. We were confident that he would oblige. Imagine our disappointment when we received his

letter stating that he was too busy and that, furthermore, he didn't think such an article should be written by him. Isn't it ironic that the busiest man in all of Canada, our own Prime Minister, took time off to write to the YOUTH, but that our own Catholic Professional was too busy. You can draw your own conclusions. We've already drawn ours.

In order to combat the extremely bad influence of some of the popular publications which sell and glorify sex, our own Catholic publications will have to rise to the fore by presenting a wealth of interesting, informative and spiritual material which everyone will enjoy reading. The YOUTH hopes to become a major publication in helping to combat this corrupting force. Will you help? You will? Great! Let's start right now.

---

#### **ANOTHER U.C.Y. MEMBER MAKES GOOD**



The Ukrainian professional ranks in Edmonton received another boost recently when Dr. Victor Bayrock opened up his Chiropractic office at 9710 -108A Avenue.

Victor Bayrock has always been, and still is, an active member of the U.C.Y. During his years with the

U.C.Y. he has served on numerous local and provincial executives. At present, he is serving on the executive of the Dominion U.C.Y.

Victor completed his High School education at St. Joseph's High in Edmonton and then entered the University of Alberta from where he graduated with B.Sc. in Chemistry. Then he entered the Canadian Memorial Chiropractic College where he spent another four years in Academic study. After a two year period as Intern, Dr. Bayrock is now qualified to start out on his own.

The YOUTH extends its heartiest congratulations to Dr. Bayrock on the completion of his studies, and wishes him the best of success in his new practice.



# A Vanishing Rite?

## Part Three

Permission to change rite is granted by the Holy See upon presentation of grave reasons. It is strange how easily people like to think they have passed from one rite to another. If the child has been baptised by a Latin rite priest, the parents consider the child to be of the Latin rite. This is not so. The Popes forbid it. (Read last month's Youth.) Because circumstances of distance or lack of Ukrainian Catholic Church in a district have forced parents and children to attend Latin rite churches, this is often offered as an excuse for change of rite. Twenty, thirty, or forty years attendance in a Latin rite church is not enough in itself to change a rite. Until formal permission has been granted from the Holy See that person officially remains a Ukrainian Catholic, and only a Ukrainian priest has the right to baptise him, marry him, and bury him.

Of course the fact that Ukrainian Catholics are in minority and are scattered over a continent has led to irregularities. Most of these we think are excusable, but it is our duty as Ukrainian Catholics to learn to love our rite, to foster it, and to educate our Catholic neighbors, many of whom are ignorant even today of the existence of another rite along their own.

One of the greatest difficulties is a false inferiority complex which has overshadowed so many of our young people today. Some are ashamed that they are of Ukrainian descent; others that they are Uk-

rainian Catholics. They use devious means to hide their identity. They adopt strange names, haunt locales where they may not be discovered by their own, and consider themselves a superior class because they have found friends of Anglo-Saxon stock who tolerate them. Poor bewildered children! What tiny minds! They have lost the respect of their new found friends, the respect of their brothers-in-rite, and have lost their own self-respect.

In contrast we have a fine array of young lawyers, doctors, druggists, nurses, teachers, etc., who are proud of their rite and are willing to give their very life-blood for its protection. They may be seen regularly at Holy Mass, frequently receive the sacraments, and openly manifest their devotion to their own church. They take pains to see that their children are baptised and confirmed by their own priests; insist that the first Holy Communion of their children is made in their own rite. The small differences in the making of the sign of the cross, the metania or bow in place of the Latin genuflection, a working knowledge of our own prayers, and an ability to follow the Mass in our rite are taught from the earliest years. Such parents accomplish these things at great sacrifice to themselves. They take time out to drive their children long distances to our convent schools, churches, etc., in order that it may learn to love its own. Thank God, there are many such young people and the number is steadily growing. They keep their names,

their faith, identify themselves with their church and proudly take prominent positions in the community life around them.

What a pity when Ukrainian Catholics write letters claiming they are Roman Catholics. They feel that their children should not attend the school visits of our Ukrainian priests and seminarians because their children do not need to hear what they

have to say. "European politics do not interest me in the least," writes one of such disinterested parents when excluding his son from the rare visits of the Ukrainian priest. Poor man. Ignorant man. He has not heard the voice of the Church or yet felt its censures. May he be happy in his own patented Catholicism.

J. Skwarok, O.S.B.M.

## Think This Over Friends!

Interest in youth is wide. Many youth organizations have sprung up and many more are likely to come. What should be the program of these organizations? What should be their project?

A resume of the situation is well given by an editor of one of the American Catholic weeklies. Read and think it over. The article reads:

"Too frequently those in charge of youth organizations forget the true purpose to which they are instituted. And when an organization forgets its original purpose, it is doomed to extinction.

"Sometimes too, the purposes for which a Catholic Youth Organization is founded are not practical enough to guarantee success. Youth leaders sometimes talk too much about doing something for the young people. By this they mean they are endeavouring to provide sports, recreation, and social activities for young men and women. But they forget the times while these activities are good they must never become the chief aim of the Catholic youth movement. The first purpose is spiritual; the salvation of the soul comes

before all else. The second purpose must be fostering of intellectual activities whereby young people become informed to cope with existing social and moral problems.

"Experience has taught the lesson that is, the second of these two attitudes of mind which translates itself into action, build a permanent and solid youth organization. No youth organization can be called successful until it has been able to disconnect itself from the apron strings of a kindly disposed group which does everything for it.

"If your organization is at present depending on some other group for its success; if it has the wrong philosophy of what should constitute the purpose for which a youth club should be organized, then it is weak and needs a change of perspective and a new attitude of mind."

Does this apply to our organization? Let's strive to be an exception.

—Contributed.

Judging from some of the specimens they pick for husbands, no wonder brides blush.

# WHAT'S YOUR BEEF?

By Mike Hawrylecko

In our city there are three good locals of the U.C.Y., however, a short while ago, an apparently select group of Ukrainian Catholics formed their own little club which is run along the same lines as the U.C.Y. Is such a movement to be commended or condemned?

Signed: PUZZLED?

If this movement was undertaken without very good reason, then I have no alternative but to condemn it, for there is no surer sign of disunity and lack of co-operation than a group of people with the same goals and ideals breaking up into various factions instead of forging ahead in a united body. The old parable of the "Father the Son and the Twigs" would go well here.

It seems that an old man wished to impress his son with the value and meaning of unity so that one day he handed his boy a small twig and told him to break it, this the boy did with apparent ease. The father then gathered several twigs of the same type, tied them together and once more handed them to his son charging him to break them. The boy pulled and strained at the bunch but found it quite unyielding. Throw this parable into a pot, add salt, place it over a fire and what does it boil down to? "United we stand, divided we fall."

Let us for a minute probe into the meaning of the word "unity". For the lack of it, not only small groups of people, but whole nations have been brought to their knees and have had the millstone of com-

munist placed about their necks. The communists did not accomplish this with large armies and superior weapons, this was brought about only because they thoroughly understood the meaning of the word unity and the strength that lies therein. For example, when the red demi-gods decided that they wished to gain control of a certain country and absorb it into their orbit, they did not send in a mighty army as did Hitler, but merely a handful of well trained men to break up the strongest parties into small factions which they could easily cancel out one at a time. "This could never happen HERE!"

In a time when united action is so necessary and can accomplish so much, are you justified in setting up a "caste system" when every pair of hands and every voice is so desperately needed?

—o—

## Lest We Forget

Two reporters were on a tour of a new telephone building. As they viewed the maze of equipment, one of them noticed a small bowl in which a pair of goldfish swam.

"What's that for?" the newsman asked.

"That," answered his companion, "was probably put there as a reminder that some things were invented by God."

—Illinois Bell Telephone News.

\* \* \*

When Fate hands you a lemon, squeeze it and start a lemonade stand.



# The First Easter Service

By Steve Nimchuk



## BLESSING OF PASKA IN PIONEER DAYS

The first two Ukrainians to set foot in Canada were Ivan Pylypow and Wasyl Eleniak in the fall of 1891. At the end of the same year Pylypow went back to his native village of Nebyliv, county of Kalush, province of Galicia, Austria (now Western Ukraine).

When he told the villagers of what he had seen, of the vast open spaces of virgin land, waiting for the settler, and what's more, the government was offering 160 acres of this land free to each settler, the villagers listened with open mouths. It seemed unbelievable, but when Pylypow said he was going back with his family and that he also was to take Eleniak's family over (Eleniak stayed in Canada, hired out as a farm worker in a Menonite colony),

interest in the new land grew to such a pitch, that the local authorities had Pylypow jailed for inciting people to migrate to Canada.

However, this move did not put out the spark that started the migration of thousands of Ukrainians to Canada. The very next year (1892) 10 families and a few single men left the same village to settle in Canada. Most of them stayed in Winnipeg, but two of the group, Nick Tychowsky and Anton Paish, both with families, having the required amount of money, travelled on to Alberta and settled on homesteads a few miles east of Fort Saskatchewan. These two were the first Ukrainian homesteaders in Canada.

Then in 1894 five more families

left the same village, and also came to Alberta settling in a group in the Star district (formerly Edna, and unofficially called Beaver Creek. In this district there were a few English settlers from Ontario and a few Norwegian families from the U.S.A. who settled here in 1892. This was the beginning of the first and now the largest Ukrainian settlement in Canada. In 1895-96 a couple hundred of families from all parts of the old country came over and settled in different districts of Manitoba, Saskatchewan and Alberta, mostly in the parkland (wooded) areas.

While in 1897 and the following few years Ukrainian emigrants came by the thousands, most of them settling on land and others taking jobs in mines, on railroads, and construction.

It was in the year 1897, early in April that Father Nestor Dmytriw, a Ukrainian Catholic priest paid a first visit to the Ukrainian settlers in Canada. He was sent by the Ukrainian National Association and its official organ Svoboda (now a daily newspaper) of Jersey City, N. J., U.S.A., to see under what conditions the settlers were living. He first made contact with settlers in Winnipeg and from there started his trip west. He wasn't much impressed with what he saw.

All the settlements he visited were hardly a year or two old, and everywhere he noticed a hard struggle on the part of the settlers to get started. He observed that most hardships were caused by a lack of ready cash for the purchase of bare necessities to tide the new-comers over the period of establishment. He even gave strict warnings in the

press to prospective immigrants not to venture out if they couldn't scrape enough capital to start. A pitiful phase of the immigration story was that in many cases the immigrants, after paying their transportation costs, didn't have much left over from what they obtained after disposing of what little they had in the old country. In many cases some had to make loans to pay for transportation.

It was in the Drifting River district that the first Mass in Canada in the Ukrainian Catholic rite was offered by Father Dmytriw. This took place in a small sod-covered hut before a group of settlers. All burst into tears when the service began.

From Manitoba, Father Dmytriw travelled on to Alberta to visit the first Ukrainian settlement in Edna. By way of Calgary he got to South Edmonton (Strathcona) on Good Friday, April 24th, 1897. Here he met a group of settlers in the immigration hall. He cheered them up and told them to prepare what Easter food they could, which he blessed for the Easter breakfast, a long-kept Ukrainian tradition. In the afternoon of the same day Father Dmytriw left by team for Edna, about 50 miles away.

Stopping over for the night in Fort Saskatchewan, he arrived in Edna the next day in the afternoon. Here he met a number of settlers who had come to the post office. He quickly made arrangements and told them that he was going to hold an Easter Service for them in the local school. The news spread like wildfire and next morning the settlers were hurrying from far and near with their Easter bread and other

food to the school. Easter Sunday turned out nice and sunny, as if Nature itself smiled on this first Ukrainian Easter Service in Canada. Just as they did in Manitoba, this congregation too burst into tears when Father Dmytriw started the service. For a few of the settlers this was the first time in three years that they had a chance of taking part in a church service. After the service the settlers got together and started talking about the need of building a church.

Father Dmytriw stayed a whole week in this settlement, and the following Sunday again held a service in the schoolhouse. After the service the settlers held a meeting, elected a committee and then went to the farm which was allotted by the government for church purposes. A churchyard and cemetery were marked out and the location was blessed in a special ceremony by Father Dmytriw. Thus the first Ukrainian Greek Catholic parish in Canada came into being on May 2, 1897.

Interest ran high and the settlers immediately began making preparations to provide logs and material for the construction of the church which they started to build in the spring of 1898.

Dissention arose in this parish, caused by Russian Orthodox priests, who came out to a neighboring district of Wostock in July, 1897. They were sent there by the Russian Bishop Nicholas of San Francisco, U.S.A., upon an invitation sent to him by a few settlers of that district. Some of them had travelled or worked in parts of Russia before coming to Canada, and by their ac-

tion showed a leaning towards the Russian Orthodox Church.

Father Nestor Dmytriw paid a second visit to the settlement in the fall of the same year (1897). On this occasion he stayed for three weeks. During his stay the R. C. Bishop Legal of St. Albert came to the settlement and was present at one of the services held by Father Dmytriw, on October 3, 1897, in the schoolhouse. The bishop spoke to the congregation and promised them aid in building the church. He was much concerned with the appearance of the Russian Orthodox priests in the district and advised the settlers to remain faithful to their Greek Catholic Church.

Father Paul Tymkewich came to the Edna district in 1898. He was sent by Church authorities from the old country to minister to the settlers. He, however, stayed there only a few months and left for the States. The next priest was Father Ivan Zacklynski. He came here in 1900 and stayed a year and a half. It was during his stay that the Russian Orthodox propaganda seeped into the parish, caused a break which ended in a costly law suit for the possession of the church. The law suit ended in the Privy Council in London with the Catholics losing to the Orthodox.

This great loss didn't break the courage and faith of those remaining true to the belief they brought with them from the old country. They started anew, built a nice church, only to suffer a terrible loss again when the church was destroyed by fire of unknown origin in the spring of 1922. Once again it was rebuilt, and today this parish is an outstanding one in the Western Exarchate.

They appeal strongly to a boy's instincts, but not all to his reason—because he knows they would never in the wide world make good wives or mothers. They haven't the soul for such greatness.

Other girls are not the right type, because they try to play it both ways. They want to have their cake and eat it too. They know that children are the purpose of love and that they should be faithful to the one they love, but they only want a few children, so they can still have their figure and their fun in society with other women—and sometimes with other men. You can tell them by their talk as they say scornfully or pityingly: "That poor lady she's just had another child. That's her sixth or seventh or eighth! Isn't that awful! You'd think she'd have more sense!" May God not strike them dead for such blasphemy against love! To hear them babble you would almost think it was a sin to have children. When really they are the greatest blessing of love, because they are its purpose. Such women with their inane remarks only half-play at love. They are so, so wrong, because love is never satisfied with half measures. It is all—or nothing! They spoil their love and their marriage, because they try to be wives and not wives, mothers and not mothers, as they spend half their time in the home and half of the time out of it. Love is a full time job. ,

The right type of girl, in 1949 as in the days of "Buttons and Bows", is the girl who has the mind and the will to make of love a full time job. She is the girl who is ready and resolved to make her love her life, with its joys and its sorrows, its

meals and washings and cleanings day in and day out. She is the girl who has learned from her own mother the way to be mother and wife, whether she be on the farm by Picton and Tweed, or in big cities like Hamilton and Montreal. All though her school and working years she never forgot, that knowing how to run a home came first in her interests, not dancing, not movies, not parties, not just a good time. She is a girl "just like the girl who married dear old dad", because she really knows how to work for what is worth while in life—the love of God and the good of others.

If she knows what true love is, and has this sense of home responsibility then she is the right type. The question is—is she also **your** type? Is she compatible with you in temperament, in age in education, in social interests, pleasures and friends, and most of all, is she compatible with you in religion. When you are of different religion, it is not only hard on your own conscience, it is even harder on your children—who see the ones they love most, going opposite ways, contradictory ways to God. You may tell them glibly: "My dear, one religion is as good as another." Do you think they will believe you, if they are logical? Do you really believe that yourself? These are factors that mean so much after the first glow of love has gone. Love demands the closest union possible for real success, and if you are not united in these important matters—especially in religion—you are running a great risk of disappointment. That is why it is so important to talk these things out before mar-



riage, without passion and without prejudice. It is better for you to each go your own way now—in happiness, than to spend your lives together—in unhappiness, because you found out too late you were incompatible.

If added to the fact that she is the right type, and that she is your type, you also find she has a delicious sense of Irish humor then like Tobias, thank your guardian angel. It won't matter then if she is not so beautiful or has a tiny freckle on her nose or lacks a few of the social graces, because nothing will get her down, big or small. She's not only good stuff, she is good fun which means so much in the give-and-take of married life. She will always be ready with a smile to comfort and encourage and pray

you through life's difficult days. That is the girl of your dreams as Wordsworth described her—"A perfect Woman, nobly planned, to warn, to comfort, and command; And yet a Spirit still and bright With something of angelic light."

Like your own mother, like all great mothers in this land, like the greatest wife and mother of all time—the lady Mary, this girl will be your inspiration and your happiness. And just as Mary was a perpetual help to her husband Joseph, so this girl of your dreams, this girl of your plans, will be your perpetual help all through the years, as she helps to make your home a heaven, and one day heaven—your home. God bless you.

(To be continued)



The Editorial Staff of "Youth" extend to all of their readers the most sincere Easter Greetings.



## ХРИСТОС ВОСКРЕС!

З приводу Світлого Празни-  
ка Христового Воскресення  
найщиріші побажання для  
всієї української молоді  
пересилає

о. Володимир Шевчук,  
ЧСВВ.

## GOING MY WAY?

By Brother Methodius, F.S.C.

### МИТРОПОЛИТ АНДРЕЙ ШЕПТИЦЬКИЙ

У цій статті я хочу коротенько згадати про одну з найбільших постатей в історії церкви й народу, постать славної пам'яті графа Кир Андрея Шептицького, галицького Митрополита й найвищого ієрарха Греко-Католицької Церкви.

#### 1. Митрополит Шептицький — нащадок славних українських предків

Кир Андрей походив із визначного українського боярського роду. Українські грамоти з 13-го століття згадують про його предка Симеона, що був найвищим суддею на службі перемиського Князя-Володаря. В протязі слідуючих шістьох століть із

славного роду Шептицьких вийшли великі українські діячі, між ними чотири наші єпископи й митрополити. Найславніші з них були: Варлаам Шептицький, єпископ Львівський і Каменецький, що в 1668-му році заснував українську друкарню в Уневі, що її опісля передано Ставропігією до Почаєва, та єпископ Атанасій Шептицький, що в 1770-тих роках, разом зі своїм братаничем, Левом Шептицьким, київським митрополитом, побудували катедру св. Юра у Львові. Одначе їх всіх перевищила постать Князя Української Церкви, Митрополита Кир Андрея.

## 2. Життя Митрополита

Народився блаженної пам'яті Митрополит в 1865-му році. Його батько, граф Іван Шептицький, під впливом своєї жінки, графині Фредро, винародовився. Всі думали, що й його син піде за батьком і пропаде для українського народу, так, як колись пропав письменник Гоголь, композитор Чайковський, і інші. Після закінчення середньої школи, молодий граф Шептицький вступає до чужого війська й стає старшиною. Опісля покидає військо, іде студіювати в чужі краї, і в 1888-му році стає доктором прав, ЛЛД. У тому то часі настає перелом в його життю. Історія України, в яку він починає тепер вглиблюватися, починає говорити до нього устами славних його предків. Великі його діди й прадіди починають кликати його могутнім голосом їхньої боротьби, праці, крові, жертв і терпіння. І він, аристократ духа й їхній нащадок, іде за тим покликом. В 1889-му році перериває він нагло дальші свої студії в Римі, їде в Україну до Києва, а повернувши звідтам, вступає до українського Чину Отців Василіян. Там він молиться, працює, покутує за своїх родичів, що стали апостатами українського народу, і пригтовляється до цих великих завдань, що ждуть його в майбутності. Отці Василіяни висилають його на студії за границю й там він 1892-го року одержує ступінь Доктора Богословії, ТЛД., а опісля теж і Доктора Філософії, Рн. Д. Він стає професором. Та не довго приходитьсь йому вчити. В 1899-му році його іменують Станиславським Єпископом, а два роки пізніше він стає Галицьким Митрополитом і Князем Української Католицької Церкви.

## 3. Громадянство з недовірям ставиться до Кир Андрея

Спочатку українське громадянство з недовірям поставилося до Митрополита. Вони не знали, чи Кир Андрей по духові їхній — чи чужий. І тому в день інтронізації вони з таким домаганням вітали його:

“Ступай своїх предків славними слідами,  
А будеш вічний, безсмертний між нами”.

Великий Митрополит відразу відгукнувся на це й цілим своїм життям виповнив всерць це домагання. На своєму митрополичому престолі розгорнув він таку широку діяльність, що його ім'я не тільки золотими буквами записано в нашу історію, але теж його піднято до Пантеону безсмертних між теперішніми та грядущими поколіннями, в Україні й не в Україні суших.

## 4. Діяльність Митрополита

Перш за все він все своє майно вкладає до скарбниці українського народу. Ще будучи Станиславським Єпископом він засновує там за свої гроші Духовну Семінарію, а при ній велику єпархіальну бібліотеку. У 1905-му році засновує Митрополит “Національний Музей” у Львові, де віддає понад 80 тисяч старинних книжок, рукописів, картин, і так подібне, що мали якийнебудь зв'язок із буттям українського народу. Вдячне українське громадянство поставило йому опісля там пам'ятник, роботи славного артиста Сергія Литвиненка. Далше, за свої гроші засновує “Народню Лічницю”, та віддає її під управу українських лікарів і Сестер милосердя. Десятки тисяч наших людей діставали там без грошей лікарську по-

міч, ліки та опіку. Будувати теж власним коштом українську Порадню Матерів, з усім лікарським урядженням. У 1918-му році будує величавий захист для українських сиріт за 4 мільйони корон, а в 1930-му найбільший український шпиталь, з усім модерним урядженням. Власним коштом будує й удержує українські захоронки, школи, бурси й заведення для вбогих. Засновує "Ремісничу Бурсу", "Вищу Школу Агрономії" — (Егрікольтурал Каледж), Дівочий Інститут, будує ряд українських церков, висилає на студії за границю наших будучих вчених і мистців, (наприклад салвних малярів: Сосенка, Бойчука, Северина, Новаківського, і т.д.). Вже під

польською окупацією засновує Духовну Академію у Львові, а при ній, крім філософії та богословії, створює теж катедри: української мови, старо-словянської, латинської, грецької, Історії України, антропології, гігієни, і суспільних наук. Ця Академія стає переємницею традицій колишньої Київської Могилянської Академії. При кінці свого життя Митрополит плянує перетворити цю Академію на "Український Університет".

Так піклувався Князь Української Католицької Церкви про потреби українського народу — хоч сам ходив у полатаній рясі!

(Кінець першої частини. Друга частина буде в слідуючій числі).

## Великдень

о. Павло Малюга ЧНІ.

Цього місяця весь християнський світ буде святкувати урочисте свято Христового Воскресення. Воскресення, це найбільше свято в церковному році. Це "празник празників і торжество торжеств", як співаємо в церковній пісні.

Христове Воскресення, це напевно найбільша подія, що сталася в історії людства. Христос Воскрес! — Воістину Воскрес! Це весела вістка для цілого світа й для кожної душі зокрема. Всі, що вірують в Христове Воскресення співають славному пісню побіди: "Христос воскрес із мертвих, смертю смерть поправ, і сущим во гробіх живот дарував". "Цей день, що його сотворив Господь, возрадуємося й веселімося в нім", бо Христос славно воскрес, щоб вже ніколи більше не вмирати; смерть вже більше над Ним не буде мати власти.

Жидівська Пасха була прообразом нашого Великодня. Жиди святкували Пасху на пам'ятку свого визволення з Єгипетської неволі; ми святкуємо Великдень на пам'ятку нашого визволення з неволі диявола й гріха. На празник Пасхи жиди мали заколотити ягня; це пасхальне ягня було прообразом Ісуса Христа, який був розп'ятий на хресті в Велику П'ятницю. Пасхальне ягня мало бути чисте, непорочне; Ісус Христос був також непорочний, без гріха. Ні одна кістка пасхального ягняти мала бути зломана; подібно на тілі Христовому не було ані одної зломаної кістки. Кров, якою жиди скроплювали свої одвірки, хоронила їхніх первенців від смерті; подібно Кров Ісуса Христа хоронить нас від вічної погибелі. Жиди споживали пасхальне ягня; ми теж





споживаємо нашого ягняти в святім причастю.

Христос воскрес! Ликуйте нині,  
Що в славі з гроба Він повстав.  
Кінець приніс земній провині  
І смертю Він смерть поконав.

Ось пісня перемоги, що свята церква співає на Великдень. Христос воскрес, як пророкував і тим чудом доказав своє божество й правдомовність своєї науки. Тим чудом дав початку на свою науку. При кінці світу ми всі воскресимо, але Божою силою; Христос воскрес своєю силою. Ось чому Христове Воскресіння є основою нашої віри.

По Свому Воскресінні Христос взяв

назад те саме тіло, що мав перед смертю, але вже не було таке саме. Воно стало прославленим і прибрало нові прикмети, що немало перед тим, а саме: воно стало яснішим від сонця; вже більше не могло терпіти ані вмирати; могло швидко рухатись з місця до місця й вкінці, могло ще переходити крізь стіни й бути невидимим для звичайного людського ока. Ці прикмети буде мати й наше тіло по загальному воскресінню, якщо будемо жити після науки Ісуса Христа й будемо заховувати Його святі заповіді.

По Воскресінні Ісус Христос затримав п'ять рань на своєму тілі, а саме на руках, на ногах і на грудях на знак, що Він, а не хто інший направду воскрес. Якщо Він не був би затримав ті рани, люди могли легко собі подумати, що то якийсь дух прибрав собі людське тіло. Але оцими ранами Христос дав незбитий доказ Свого Воскресіння. Задержав Христос ці рани на своєму тілі ще й тому, щоб виявити Свою перемогу над смертю й над дияволом; рівнож, щоб спонукати небесного Отця до милосердя зглядом нас і вкінці, щоб на Страшному Суді виявити всім людям Свою справедливість.

—

The young bride was recalling her first driving lesson. "My husband was with me," she said, "and we had a frightful time! I stalled the car on a railroad crossing and a train was coming . . ."

"My dear," the husband interrupted, "there was NO train coming."

With a frigid look in his direction, the bride answered, "There was a train coming SOMETIME," and went on with her story. —Lois Fry.

# A HEART DIVIDED

A STORY BY T. C.

## Chapter 4

As Bob sat down by Laura his feelings were rather confused and he felt awkward and ill at ease. In a way, he was glad to see her and yet he felt a bit uncomfortable when he thought that she had every reason to feel resentful towards him for letting her down as he did.

He turned to her as if to speak but the words wouldn't come. Six months hadn't changed her much—she still seemed the gay, charming person he had known her to be. Bob had taken her so much for granted that he hadn't realized how pretty she really was. "How could I have given her up so easily?" thought Bob.

Laura broke the silence, "It's nice to see you again, Bob."

"Do you really mean that, Laura?" asked Bob earnestly. "I thought you might be angry at me."

"Why should I be? We're still friends, aren't we?"

"Of course."

Laura then chatted about mutual friends and about UCY activities, never once referring to their former plans and ambitions. Bob sensed a forced gaiety on her part, as if she were trying to divert the conversation from getting into more serious channels.

Finally Bob stated, "Laura, there's something I've got to tell you."

"What is it?" she queried.

"Well, — I'd sort of like to explain about Nancy."

Laura's lips quivered as if some

old hurt had been uncovered. "There's really no need to, Bob," she whispered. Then, looking out the window of the bus she stated, "I'll have to get off at the next stop."

As Bob stood up to let her pass, she turned to him and said with a tone of finality, "Good-bye, Bob." She gave him a quick smile and was gone.

When she left, Bob felt a queer empty feeling inside of him, as if he'd just lost something sweet and precious—something which could not be replaced.

He was still feeling moody and pensive when he reached Nancy's home and it was so obvious that even Nancy noticed it. Giving him a peck on the cheek, she purred, "My poor darling looks tired tonight, doesn't he? Why don't we just stay home today?"

Bob agreed and Nancy ushered him into the living room where her mother and father were reading the evening paper. After a few polite remarks Nancy's parents left for the kitchen smiling patronizingly at him and remarking, "We know you two would rather be left alone."

In the days that followed, Nancy seemed to have become more possessive than ever. Every time she was downtown shopping, Bob had to meet her after work and tramp from store to store while she tried on different hats and other accessories. She kept asking for his advice but it didn't make any difference as she never paid attention to it anyway.

Whenever they went past a jewelry counter or store, Nancy al-

ways paused to admire the engagement rings and to give broad hints as to the kind she would like to get. At times like this Bob could almost feel the web getting tighter and tighter with no avenue of escape left open. Yet he felt powerless to do anything about it.

Bob's apprehensions finally took the form of reality one evening as he brought Nancy home from a dance. For once Nancy seemed more serious than she had been for a long time and Bob sensed that something important was coming up. Before he could give her his customary good-night kiss, she stepped back and asked earnestly, "Bobby, do you realize we've been going steady for seven months already?"

"It doesn't seem that long," stated Bob.

"Well it is," persisted Nancy. 'Don't you think that after a girl has been going steady for so long, she has a right to know where she stands?'"

"What do you mean?" queried Bob, knowing full well what she was driving at.

"Do you have to be so dense, Bob?" she asked impatiently. Then her voice became martyr-like and she continued, "Golly, all my friends know we've been going steady for so long, and everybody keeps asking me when we're going to be married. You've no idea how embarrassing it is not even being able to show a ring or give a definite answer. Last night even my mom and dad said that it's about time you stated your intentions. You do love me, Bobby, and you do want to marry me, don't you?" she asked pleadingly.

Bob had sensed, from the hints that Nancy had given in the past several weeks, that a show-down was inevitable, yet now that it did come, Bob felt so stunned that for a moment he was at a loss for words.

(To be continued)

## Sobs From Sudbury

By Myros Kmita

No. None of you need to sob for us. Our funeral is a long way off. But you sure find us sobbing and mourning for all the UCY'ers who are not having as much pleasure and benefits from their youth club as the Sudbury gang is getting.

Such successful events as wiener roasts, barbeque, sleigh rides, inauguration dinner, Christmas party, skating, tobogganing, bowling, etc., are not worth while mentioning. Let's get into more important activities.

Western Canadians took Sudbury

by a storm, when they staged the Western Night Dance, at St. Mary's Hall, before lent. There were ten-gallon and straw hats, blue jeans, plaid shirts, showels, brooms, wash tubs, milk cans, etc., for the occasion. Representative flocked from every province in Canada, with Saskatchewan leading in grand style (as usual) who even brought their own orchestra, Herb Paul, who hails from Saskatoon, and is known around Calgary Stampede grounds.

Every first Sunday of the month at nine, is the highlight of Communion Breakfast, with the fold get-

ting bigger every month. Everybody has a grand time: breakfast, fellowship, jokes, dish-flipping, etc. (We still wonder how Father Bobownyk manages ten-thirty mass, with all the rumpus in the basement hall.) Breakfast is served by the club. With Mary Rychlo specializing in brewing the dish-water (coffee to you). And our capable president, Nataika Lesko, burning the doughnuts, box and all. Comic books are distributed after breakfast. Occasionally Father Dzurman gives us an unusual treat by forgetting to give us the customary conference.

Villa Maria has been taking a beating every Sunday afternoon since winter set in. (Good thing Father Dzurman hates tramping in snow, and keeps away, or we would be taking the beating instead.) The gang piles into cars and go over for the customary snow rub and shin skidding. Skating, skiing, tobogganing, singing, dancing (except when our love-birds forget the records), and eating is also in order. Soon the summer program will start. Anybody looking for a nice spot to spend their vacation?

Great credit is due our Press Committee, who have been publishing a monthly magazine, "Club Chatter," officially christened "Scandal sheet." Main feature is, "Aunt Lulu Belle," the brain-child of Miss Rychlo, and Miss Lesko's "Seriously Speaking." Bill Melynchuk is the official cartoonist. Eight advertisers sponsor the magazine, which covers all expenses, and it is sent free of charge. (Any club wishing to get a copy, please write.)

Club has been taking active part in the great renovation program of

the Church, by buying a major picture, and cushion kneelers, for the benefit of nylons. Besides, members buy pictures individually, with other contributions. The artist doing the painting is Mr. Baran, from Saskatoon, who gave several interesting talks to the club. Anyone going through Sudbury is asked to stop for a day and see our beautiful church complete with ikonostas.

Great activities are in the offing for the future. Friday Night Forum during the lent taking the lead. Twenty-fifth anniversary is coming up, not to forget the purchase of a large building by the parish, beside the church for the benefit of the Youth. Now all we need is money.

Yes, any of you who are craving for activities, just pack your suitcase and gallop over. Our Spiritual Director (I mean works director) Father Dzurman will see that you don't have time to scratch your head.

Erwood, Sask.,  
Feb. 28, 1954.

Editor, Youth

Dear Sir:—

Enclosed find two dollars for which please renew my subscription. I'm sorry for not renewing it any sooner. The Youth Magazine has been of great spiritual aid to me. I happen to be one of the unfortunate teachers to be teaching in a town where there is no Catholic church.

May I extend my congratulations to the editorial staff for the improvement made in the Youth Magazine.

Sincerely,  
(Miss) Ella Ogryzlo.



# St. Nicholas School, Winnipeg

((1905 - 1954))

St. Nicholas School, Winnipeg, is the only Ukrainian Catholic day school in Manitoba and the Ukrainian Catholics in Manitoba owe their gratitude to the Sisters Servants of Mary Immaculate who made its existence possible.

The year 1905 marked the arrival in Winnipeg of the first two sisters of the Servants of Mary Immaculate order, who came with the intention of starting a Ukrainian Catholic School here. The need for such a school was great as there were many Ukrainian Catholics residing in Winnipeg at that time. The sisters began by taking over the night school classes being conducted by Father M. Hura, OSBM, of the St. Nicholas Church. Soon it was decided to start a day school and a Ukrainian National Hall, then located on Selkirk Ave. and McGregor Sts. was the choice for the location of the school. This building was by no means up to date and with an ever increasing enrollment the quarters became rather cramped and it was decided to move to the basement of the St. Nicholas Church. Here the sisters worked under adverse conditions as it was damp and at one time, during heavy rain, the basement was flooded and classes were called off until conditions were back to normal. It was then that the sisters felt the urgent need for a proper building for a school and appealed to Archbishop A. Langevin, under whose jurisdiction the Ukrainian Catholics were at that time. Archbishop Langevin had long been a guiding light

to the sisters and did everything possible to aid them in their great work. When this appeal was made, Archbishop Langevin began soliciting funds for the building of a school and in 1911 the dream of the sisters became a realization. The building was turned over to the sisters, debt free, by Archbishop Langevin, to whom the sisters were more than grateful. The sisters moved into their new school at 650 Flora Ave., on which site the present school stands.

This is but a brief resume of the history of the founding of St. Nicholas School. There were many untold hardships encountered by the sisters. After the school was built, there was maintenance to worry about. Sisters got around this by staging concerts, bazaars, etc., and the will was strong. It was the undaunted spirit of the sisters which helped them most and the fruits of their efforts may be seen in their various undertakings throughout Canada and the United States, e.g., schools, orphanages, hospitals, homes for the aged, and taking care of the most important building in any parish—the House of God—His church.

Until a few years ago, there was provision at St. Nicholas School for classes from grades one to twelve, however, recently grades eleven and were discontinued. The school curriculum measures up to the standards set by the Winnipeg Public School Board and is under the supervision of the School Board. Students are given departmental examinations to write at the end of

the term, which gives them the same standings as they would receive in public school. Of course, the great advantage over public school is the religious training given students. This religious training is unexcelled as it includes catechism, teaching of the Ukrainian language, participation in all church holy day festivities, pageants, church choral work, Children of Mary sodalities, etc.

There is a sports program for both boys and girls which includes inter-parochial competition with Roman Catholic schools in the city, softball and hockey being the major sports. The annual inter parochial Field Day draws many entries from St. Nicholas School and in the past, pupils from the school have gained recognition by copping some of the major events.

The Catholic Junior Parliament, sponsored by the Winnipeg Knights of Columbus and open to all Catholic schools in the city, has always been an item of interest in the school agenda. Each year, during the Easter holidays, sessions are held in the Paul Shea Hall with all Catholic schools in the city taking part. Regular parliamentary procedure is employed right down to the appointment of cabinet ministers, speaker of the House, etc., which is wonderful training indeed for a young student.

The Ukrainian Catholics in Manitoba are grateful indeed to the Sisters Servants of Mary Immaculate for the service they have done in helping them bring up their children to become strong minded Ukrainian Catholic citizens.

## Holy Eucharist U.C.Y., Edmonton

An organization meeting of the Holy Eucharist U.C.Y. local was held on March 8th in the Parish Church. Mr. Jerry Pryma, president, and Miss Terry Hunko, secretary of the Diocesan Executive were present to outline the activities and read the constitution.

Very Reverend Father Sopulak, parish priest, is the local's spiritual leader.

A total of thirty-one members attended and an executive was elected as follows:

President — Angela Koska.

Vice-president — Mike Yakymyshyn.

Secretary — June Koska.

Treasurer — Margaret Babych.

Fifth Member — Allan Kapiak.

Press Manager — Evelyn Kalanchuk.

A Social Committee was chosen. Helen Pisesky, social convenor, will be assisted by Nancy Koloda, Bill Yakymyshyn, and Walter Babych. Bill Donaldson was elected sports manager.

The club will meet twice a month on the first and third Mondays at 7:30 p.m.

A whist drive and lunch, the club's first social function, was well received by the 25 members present.

The first public social function, a bingo, was held on March 28th in the Holy Eucharist Church basement. A special thanks goes to Reverend Sopulak and Ted Kaska for making it the success that it turned out to be.

The club is planning to hold an-

other bingo on May 2nd. The carnival dance, an annual church affair, has been left up to the Youth. It will be held on May 29th, in the Highlands Community Hall, when

the crowning of the queen will take place.

Everyone is cordially invited to participate in our meeting and social functions. Evelyn Kalanchuk



Holy Eucharist U.C.Y. Executive: from left to right, Allan Kapiak, June Koska, Angela Koska, Rev. Fr. M. Sopulak, Margaret Babych, Evelyn Kalanchuk, Mike Yakimyshyn.

## Press Fund

Edmonton U.C.Y. (Spring Tea .....	\$140.00
St. Josaphat's and St. Basil's U.C.Y. (Com. Breakfast .....	32.65
St. Nicholas U.C.Y., Winnipeg .....	10.00
Mr. H. Koziak (Birthday party) .....	7.00
Basilian Fathers, 22 East 7 St., New York 3, N.Y. ....	3.00

# Western Exarchate U.C.Y. Rally

**Motto: Our Lady, Protectress of Youth.**

Most of you have probably read the article on the "Youth Rally," planned by the Diocesan Executive of the Western Exarchate in the March issue of the Youth Magazine. However, since then more progress has been made.

Our Carnival and Youth Rally will be held on July 3rd and 4th. His Excellency, Bishop Neil Savaryn, will officially open our Rally on Saturday, July 3rd.

Approximately thirty candidates are expected to run for Carnival Queen. A rather interesting feature of this carnival is the fact that each candidate will have the entire support of her parish behind her, instead of competing against three or four candidates in one parish. The lucky candidate who will be chosen queen will receive a free trip to Los Angeles or \$200.00 in cash.

On Saturday, July 3rd, there will be a convention in the afternoon opened by His Excellency Neil Savaryn. A dance will be held at the National Hall for the Youth in the evening, at which time the draw will be held.

On Sunday, July 4th, His Excellency Bishop Neil Savaryn will have Mass at the St. John's College grounds, where the Rally will take place. The Youth will sing the Mass in two parts so that all present will be able to participate.

Benches will be provided for the convenience of the public. After Mass, lunch will be served right on the grounds.

A very interesting program composed of Ukrainian songs, dances and rhythm drills will follow.

It is our fervent hope that all locals will contribute their handicrafts and hobbies which will be displayed during the day.

The chief purpose of this Rally is to fulfill our obligation to honor the Marian Year; to inspire young people to start organizing and reviving locals wherever possible, and to really make an effort to go forward with the YOUTH. A Rally, such as this, provides a wonderful opportunity for the young people of one local to meet other boys and girls of their own age, religion and nationality. The success of this Rally depends largely on the personal sacrifice and co-operation of all of us.

To be a Ukrainian Catholic is something we should all be proud of, and what better way of showing it than by attending the Rally as a well organized club, thereby publicly displaying our strength and unity.

Let's make this the most notable event ever accomplished.

U.C.Y. Diocesan Executive,  
per Terry Hewko, Rec. Sec.

## Press Fund

Joanne Gregorchuk, Edmonton	\$3.00
Virginia Kwasny, Wininpeg	2.00
Walter Gardzilewich, Edmonton	1.00
Joe Kuchmak, Edmonton	1.00
J. A. Ukrainetz, Enderby, B.C.	1.00
Nick Yacyshyn, Spedden	1.00



## YOUTH Booster Month

The YOUTH is now in the process of going through the greatest expansion program since its inception. Your help is needed to enable us to get the YOUTH into as many homes as possible. The greater our subscription lists become, the more we will be able to serve you and to give you a magazine which you will always look forward to receiving every month.

If you know of any possible subscribers who are not now receiving a copy of the YOUTH how about giving us their names and addresses? If you do, we'll be able to send them a sample copy of our magazine for one issue. If they find it interesting most of them are bound to subscribe. In this way our subscription lists will be able to grow in leaps and bounds.

In addition, why not try to secure some direct subscriptions yourself and join our YOUTH Booster Contest? We are sure you will agree that the award is worth striving for.

Please fill in the following form with the names of persons whom you think will be interested in receiving the YOUTH and send it in to us. They will receive a current issue.

YOUTH,  
10967 - 97 Street,  
Edmonton, Alberta.

Please send a sample copy of the Youth to the following:

Name: .....

Address: .....

Name: .....

Address: .....

Name: .....

Address: .....

Name: .....

Address: .....

# The "Ukrainian News" . . .

## FOR YOUR PRINTING REQUIREMENTS

The "Ukrainian News" Job Printing Department can supply all your Printing Requirements in prompt and capable manner and at reasonable prices.

- ADMISSION TICKETS
- AUCTION SALE BILLS
- BUSINESS CARDS
- INVOICES
- ENVELOPES
- FLYERS
- LETTERHEADS
- MEAL TICKETS
- MENUS
- POSTERS
- PROGRAMMES
- SOUVENIR RIBBONS
- WEDDING INVITATIONS

## Ukrainian News Publishers Ltd.

### JOB PRINTING

10967 - 97 Street

Phone 25708

Edmonton, Alta.

**DANCE** to the music of "Ted & His Starlighters"

FOR THE UTMOST IN DANCING PLEASURE

**TED TYRKALO**

10903 - 73 Ave

Edmonton

Phone 38419

Д-Р ДМИТРО  
DR. JAMES D. T

Advt.  
Ted Tyrkalo  
10903-73 Ave.  
City.

ОКУЛІСТ — ОПТОМЕТРИСТ

214 Northgate Bldg., Ph. 41988, 10049 Jasper Ave., Edmonton  
(зараз на схід від театру Кепітал)

ЕКЗАМІНУЄ ОЧІ — ПРИПАСОВУЄ ОКУЛЯРИ

Д-Р ІВАН СМУЛЬСЬКИЙ

Лікар і оператор

202 Northgate Bldg. 10049 Jasper Ave. Edmonton  
(East of Capitol Theatre)

Phones: Office 41814; Res. 87441

## TWIN BIRCH MOTEL

16003 Stony Plain Road — Edmonton, Alberta  
On Jasper Highway and on new short route to Alaska

Deluxe Accommodation In Rustic Individual Units

FOR RESERVATIONS PLEASE WRITE OR PHONE 801287

## ЧИ ВИ ЧУЛИ ПРО МОДЕРНЕ УКРАЇНСЬКЕ ФОТОГРАФІЧНЕ ЗАВЕДЕННЯ

виконує портрети, весільні знімки, великі групи, фотоскопії. Крім  
цього викликає фільми та виконує першорядні кольорові роботи.

## Alderson Photo Studio

ІВАН ЮРКІВ, власник.

10269 - 97 Street Edmonton, Alta. Phone 22829